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ment; they are early taught to be generous and self-denying, and the special object of the fasting period, regarding which I shall hope to speak to you on another occasion, seems to be to test the fortitude and powers of endurance of the lads and lasses before entering upon the cares and responsibilities of married life. The duties of showing respect and hospitality to friends and visitors being impressed upon them from their early years, all guests are well treated; every attention is paid to their wants, the best food at their host's disposal is set before them, and, ere they take their leave, some tokens of regard or goodwill are bestowed, or, to speak more correctly, interchanged. Strangers visiting an encampment for the first time are welcomed if introduced by some mutual friend.[1]

8. It has been observed by ethnologists who have described certain other primitive races, that modesty and morality are not dependent on, or to be gauged by, the amount of covering which is deemed requisite by either sex. The Andamanese present another instance in point; and in the esteem in which they hold these virtues, and the self-respect which characterises their intercourse with each other, may even be said to compare favourably with that existing in certain ranks among civilised races.[2]

9. In the manufacture of their weapons, utensils, and other articles, they habitually display a remarkable amount of perseverance and industry, spending hour after hour in laboriously striking pieces of iron with a stone hammer for the purpose of forming spear or arrow-heads, or in improving the shape of a bow, &c., even though there be no necessity, immediate or prospective, to stimulate them to such efforts. The incentive is evidently a spirit of emulation, each one priding himself on being able to produce work which will excel, or at least compare not unfavourably with, that of his neighbours.

10. Selfishness is not among their characteristics, for they frequently make presents of the best that they possess, and do not reserve, much less make, weapons, &c., of superior workmanship for their own private use; at the same time it must be

[1] On seeing a stranger at a gathering, it would be asked: *ŏl mij'a?* (who is he?) or, if the visitor be senior to the inquirer, *ŏl mij'ola?* (who is that elder or chief?)

[2] Women are so modest that they will not renew their leaf aprons in the presence of one another, but retire to a secluded spot for this purpose; even when parting with one of their *ŏŏd-* appendages to a female friend the delicacy they manifest for the feelings of the bystanders in their mode of removing it almost amounts to prudishness. Coarse conversation appears to be of rare occurrence and to meet with little or no encouragement. Remarks on the personal appearance or peculiarities of friends or blood relatives are considered harmless, but if made in reference to a wife or husband would be regarded as indelicate and objectionable, and resented accordingly.